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THE BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2/6, \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

V. XLIX Rangoon, Burma, June, 1936 No. 6



MISS AGNES WHITEHEAD

Miss Agnes Whitehead

1853-1936

After a long period of illness, covering six years, quietly, on the afternoon of May the 11th, Miss Whitehead found rest. Her last illness covered a month and for the last week of this time she was wholly unconscious and unable to take food or drink. She left the home she loved in Taunggyi for the home she knew was far better and to which she longed to go, but a strong heart kept the frail body here till she was weary and worn. Can any of us realize what it must have meant to her, suddenly to find herself without pain and weariness, without weakness and inactivity, all renewed and glorified and ready to meet the Master she loved and served so many years? For six years she longed to be there and in an instant she just *was* there and found her longing changed to actuality.

Miss Whitehead was born in Trenton, N. J. But when quite young her father's death caused the family to go to Pittsburg, Pa., and this she always regarded as home, though her (twin) brother spent most of his life in Trenton. It was from Pittsburg that she came to Burma in 1884 to join her friend Miss Bunn in the English Girls' High School. She was well equipped for any educational work and soon became well able to use the Burmese language. After one year she went to Morton Lane School and here her life work was done.

She was a pioneer in kindergarten training and built, I think, the first definitely planned building for kindergarten work in Burma. Her students loved her instruction and became competent teachers of what was then a new line of work. For some years she had charge of the Morton Lane School and Normal and early in the course of A. V. education changed

the school from Vernacular to Anglo-vernacular. A little later she saw the Normal school similarly changed but retaining its Vernacular Department which was dear to her and which continues to the present day. All over Burma and the Shan States are women, now mothers or grandmothers who were trained by her. They have filled important posts and loved and looked up to Miss Whitehead as long as she lived. The great number of letters and telegrams that have come since she left us testify to the place she held in their affections. Her work was quietly done but it was built on strong foundations that have endured.

For perhaps twenty-five years Miss Whitehead was without Missionary salary but never without keen interest in all departments of the work. At one time she went to Haka to be a year with Mrs. Carson-Merriar when the Government could not permit her to remain there alone in the disturbed conditions then existing. For one short period she took an active part in the A. B. M. Boys' school in Moulmein and many will remember her work in the Orphanage and Leper Asylum in Moulmein. The former especially owes much to her for she called and trained Daw Thei Mya for the work she has so successfully carried on since Miss Whitehead left it to go to America. After four quiet years there, from 1920 to 1924, she returned and with me made her home in the Shan States. When "Rest-Haven" was opened she took an active part in the girls' work there and continued to do so till sickness made all work impossible. She has helped to educate many girls in Burma and the Shan States and she took delight in helping in her last year one of our Orphanage boys now studying Art in Rangoon. He was one of her laddies and she was proud of his life and his talent.

It was sad to have the closing year of her life so helpless and so weary

ut she loved her home in the hills, er car rides and almost to the end er friends' brief visits. She had very comfort and loving care. The st year both a day and night nurse ere needed and she was so grateful or the tender care of nurses and rvants. They served for love and e knew it and has left on record er appreciation of all these friends d for her during long days of validism.

She has gone from us and entered to the Joy of her Lord. There are wards promised for service here. e will most surely receive from hrist a "Well done! Good and ithful servant." It will not be for rfection of service for we can none us give that, but we can be faith- l, be our time long or short. The emory of her long and useful life ould help us to serve well.

Lizabeth Hughes.



My first years in Burma were spent ith Miss Whitehead at Morton ane. A wide gulf of years separat- d our viewpoints. Well do I remem- er her quiet smile at some of my "modern" ideas and the many things e did to add to my happiness dur- g those first years. My marriage as a great disappointment to her o had hoped that Morton Lane ed not suffer another change in rsuperintendents for many years.

With true generosity of spirit, hough I had not the background of perience she had, she never trans- essed on my right or authority in atters pertaining to my division of e work. She was quick to direct all uestions of classes and curriculum e and when any uncertainty or iculty arose with discipline or ans, her quiet strength was always ere when I needed it, but she never rfered or even expressed her ight of opinion till it was asked r. My feeling toward her was and ways has been one of love and great spect. Not given to frequent praise

(or blame) her occasional remarks of confidence in my work and in the handling of situations cheered me tremendously. I suggest to older missionaries who work with younger ones that here lies a great opportunity to strengthen and encourage young missionaries, who, although they may not always proclaim it or even show it, do invariably feel their lack of knowledge and experience.

After the daily routine of all the activities which gather around a school like that, it was the order of the evening to drive around the Park or on the Strand where people usually sat and watched the sun set behind the purple hills across the river, sometimes stepping from carriage to carriage to speak with friends. These rides are a very happy memory to me. Motor cars seem very unsociable affairs when I think of Miss Whitehead's little pony "Gypsy" hitched to the two wheeled "dog cart" which had one high seat facing front (where we sat) and a lower step at the back where stood the Syce looking over my shoulder and making queer grunts of approval or disapproval of my driving for Miss Whitehead always depended on me to do the driving and having been brought up on a farm I enjoyed doing it.

But being used to an active life I longed for vigorous exercise and probably mentioned it oftener than I should for one evening Miss Whitehead said if I preferred it, we would walk. This necessarily had to be in town close at hand. Not till years afterward did I realize as I do now, what utter unselfishness and humility was expressed in that walk to please me, as in our long full white skirts, meeting many of her English friends, we walked around several squares on a public busy road where white women always rode.

Her devotion to the girls and their welfare and their spiritual needs was an inspiration to me. She knew the real suffering of spirit over their sins

and the joy of their victories. If she had any motto for her life I think it must have been the one on which she gave us such a splendid devotional talk at the Moulmein conference many years ago, but which I have never forgotten; "that we may show forth HIS NAME."

For years she had longed to be free to do evangelistic work among the Burman woman but the way never seemed to fully open. I love to think that no longer are her plans and purposes thwarted, that all limitations of the flesh are removed and her long devoted life to Burma has closed in peace and happiness with her Lord.

Elsie Northrup Chaney.



William M. Young, D.D.

On account of my being on tour I did not hear of the death of Dr. Young, until the May copy of THE BURMA NEWS arrived here May 16th.

Dr. Young, as missionary to the Shans and Hill Tribes, worked in Kengtung State for sixteen years. When we took over the work from him twenty years ago, he had succeeded in establishing a Shan Christian Church in Mung Yawng of about forty members and also a small Shan Christian community in Kengtung town had come into being. His work for the Shans in Kengtung town was unceasing and both he and his workers, without seeing much fruit for their labours, faithfully broadcast the Word of God in the hearts of the Shan people.

Dr. Young will be remembered not so much as a Shan evangelist but rather as the first white man to herald the "Good News" to the Hill tribes of Kengtung State and to similar tribes in that section of Yunnan immediately across the Burma frontier. He was essentially the apostle of Lahu and Wa peoples and to their service he devoted the

major portion of his time, during the last three decades of his missionary career.

When Young returned from America to the work of the Barfield he travelled overland, from Yunnanfu to Bana. It was a long and extremely difficult month journey, which had to be made without the usual camping facilities, because at an earlier stage in the journey, through no mistake of his own, he had gotten separated from his luggage. It was characteristic of Young to endure hardship. He was always willing to happily bear any amount of personal discomfort and suffering for the work's sake.

Young loved these hill tribes and it was his love for them which led him to be the zealous defender of what he considered to be their just rights. Young, too, was a man of decisive and fearless action. This quality in him inspired his numerous preachers and teachers to great and unselfish service. It could be said of him that he did not require of his workers any kind of service which he himself was not willing to render.

Then, too, Young was a man of prayer. During Mrs. Young's last illness in Rangoon Guest House, Mr. Telford and I occupied the room next to theirs. We shall never forget the consecrated and devoted prayers of Dr. Young, when he was passing through that great trial.

Young has left no book by which the Lahus and Was might remember him, but the spirit of the man — his utter devotedness; his love of oppressed races; his fearless leadership and his faith, will long be treasured and remembered by those who respectfully called him "Apaku Lon" — Big Father.

James H. Telford



It is not knowledge, but obedience that is blessed — If ye know these things, happy are ye if ye DO them.

Rev. J. C. Carlisle

Sinlum-Kaba after Fifteen Years

The last time our family spent a hot season in this grandest of mountain resorts was in 1921. At that time there was a jolly crew of us up to twelve in number, reminiscent of the days of Dr. Roberts, when guests came from Tavoy and Bassein, Moulmein and Rangoon, to spend their hot season in this delightful spot. No entries have been made into the "Log Book" since the date mentioned above, although the Springs have put up another wee bungalow on the Mission site and have occupied it themselves and let it out to others.

This year the England family lived here and they quite filled it, though with true southern hospitality they urged me to spend my last week with them instead of going to Maymyo to wind up my "holiday." I put up in the village of Pangmo where the A. B. M. School is located and where Chief Zau Tu lives with his large household. When I first came up I asked just how many people were staying in his house and by counting and naming them over one by one, the total ran up to twenty-three, I was relieved that they put me into the small school building, where I was able to spread myself around as much as I liked.

It was not only to renew acquaintance with Sinlum, to enjoy rambles in the woods over big rocks, to breathe in that rare, cool air, and rest in the quiet solitudes undisturbed by a single one of civilization's many packets, that Ma Hannah and I travelled up the long, long trail to the hilltop. (I have always maintained that the mile-posts on the Sinlum-Kaba road are farther apart than in any other place in Burma — and my conviction has not altered.) It was with a view of carrying on one or more D. V. B. Ss. that we went up here. As we began to plan and consult with the local people, it seemed best to carry on two schools

simultaneously, one at the village, one at the Government School which was in session. So Ma Hannah went there and had about 120 enthusiastic pupils, nearly all boys, while we had about thirty and mostly girls. The village school was not in session and we could not well start a boarding department to draw pupils. As it was some children came daily from villages three and four miles away, and such uphill roads as they had to come! Our helpers were girls from the Kutkai Bible Training Class and two other Kachin Sayamas.

The weather was fine for about a week after our arrival, then for no good reason at all it began to rain daily for about eleven days. The clouds were altogether too neighbourly, coming into the house and filling every nook and crevice with their damp chill.

When the sun was shining bright and warm on arrival, I had disdainfully waved aside the offer of a stove for a woodfire, No, indeed, it was a rare privilege to feel a bit chilly, I thought, after the heat of the plains, but when the sun withdrew behind these thick clouds and their penetrating mist reached through the several thicknesses of woollens, I was no longer disdainful, but humbly and gratefully accepted the idea of a woodfire in a stove that had only about four feet of pipe from which the smoke poured out in a dense volume into the room. One had to learn to regulate that fire just right and so avoid the excessive smoking, and yet not let it get too high or sparks would fly from that abbreviated pipe. It was a great deal better than what the Englands had by way of a fire — nothing!

We had not counted on the big school of 120 and so were rather cramped for materials and had to summon all our ingenuity to produce enough to go around, as there was not time to send for more. Songs

and choruses had to be put into Jinghpaw, as well as the lesson and story material. For the game period we used action songs and found that "The Farmer in the Dell," with apt adaptations, found himself very much at home, there, in the Kachin surroundings. My earliest school-day recollections among not unsimilar scenes in Switzerland furnished the seed-thought that was developed into the popular A-A-A song of six verses, full of useful hints accompanied by appropriate actions. The oft-heard call of the cuckoo brought another inspiration and the snail-shell like-wise. The lesson of the "Good Samaritan" was followed by making and rolling bandages to be used in the school; the lesson on the "Boyhood Of Jesus" by the manufacture of bamboo knitting needles in varying sizes, also for the use of the school. The tiny tots made paper chains for decorations, and as we had not enough regular paper, we ransacked the filling material the A. B. M. Press so generously provided in packing and found blue, pink and green strips interspersed with the more abundant white, which was already cut and made lovely chains.

The big day for the village school was the day before Easter, when we held our closing exercises in the presence of a big and interested audience. The rain had obligingly ceased that very day and we had the whole program, including a number of games outdoors. We were asked to come again and to have classes for grown-ups as well as children next time.

Easter Sunday dawned bright and fair. The children had brought what rhododendron the rain had left, and with other flowers and the paper chains the little chapel looked quite festive. Ma Hannah had provided a suitable program for the S. S. at which the children from both schools took part. The fact of Christ's res-

urrection was well emphasised throughout and the boys and girls were singing "He Arose, He Arose," with great conviction. The next day the closing exercises of the other school were held, partly out and partly indoors. It is astounding what the children do learn of Bible verses, longer passages, stories, songs and many other things in the brief time they have. The D. V. B. S.s do bring great blessing to young and old and should be held in every field every year in as many places as possible.

H. K. Smith

P. S.

I've long heard tell of "printers devils," had a vague notion of what they were capable of doing, but that they should have concentrated on the story of our vacation motor trip in the Shan States, as recorded in the February News, was a bit thick. I think that one's name was "Legion!" In the first place he lopped off 900 from the mileage, it should have read, "1900 miles." Then in the last paragraph a couple of lines were dropped and twisted with the result that—"Dr. and Mrs. Gibbens find their radio keeps them in touch with the many activities at Taunggyi!!!!!" And then as if this were not enough error for one time, look at the way my name was mis-spelled. With an *aitch* at the end, and the one person who would have gloried in that not here to enjoy it!

Had not intended to try to set these grave errors right, but for the fact that the esteemed "Watchman-Examiner" of recent date quotes from this much-abused article and not only repeats the offence of the radio with Taunggyi connections, but boldly states that the tour was made by the Field Secretary and his wife. Did you ever? Did it sound as official as all that?

Hulda K. Smith

Rural Improvement

You have read in recent issues of the achievements of the Judson College students in Rural Reconstruction Work, and their visits to various communities. The practical demonstrations obtained in this extension work give splendid opportunities of service. Putting into practice the knowledge gained in class, future B. A.'s find that just obtaining their degree is not enough. A future of real service to their fellow-citizens is revealed to them.

Dr. Andrus sent Saw Roger, of Moulmoo, and through his helpful contacts made it possible to carry out the Rural Reconstruction programme during the month of April in the Karenni States. A Public Health Inspector from Taunggyi was obtained. His lantern lectures proved the main attraction. A vaccinator was included in the party. Saw Roger made contacts with the villagers distributing and explaining the posters and pamphlets from the Public Health Department and the Agricultural Department. The posters and pamphlets were furnished free of charge, the bored-hole latrine apparatus was delivered freight prepaid at Loikaw by the Public Health Department, a request and a receipt being all that is needed. Travel allowance for the Public Health Inspector was furnished by the three States of Karenni but Dr. Andrus furnished it for Saw Roger while we found funds for his food.

There were thirteen centers given a two-day visit. The bored-hole latrine was demonstrated during the day by the villagers themselves; over five hundred vaccinations were given, packets of cinchona febrifuge sold at government rates, and lectures given by the help of the lantern slides in the evenings.

Dr. Andrus, Dr. and Mrs. Marshall, several students and I on a tour of inspection of the Mawchi Mines

and for an Easter programme, found these three young men enthused with a new understanding of the obligations they owed others because of their employment and as college students. Saw Roger especially was finding what the joy of actual service to both his fellow-citizens and his co-workers meant—a new understanding of what Jesus meant by His second great commandment.

The same new vision and understanding of how to use the privileges given him in attending college has been received by at least one of Judson College's twenty-two students working on extension projects this vacation.

Efforts have been made while touring to talk about the improved pig at the Loikaw compound, also of the English chickens and how to cull a chicken. Much of this has been met with an "apathy of despair" at their own helplessness plus a feeling of suspicion because it was new, and a complaint that the animal service fees were too high. This was overcome in part by the enthusiasm of a worker sent to the last Pyinmana Institute. He has volunteered also to take the pig to his village when furlough time comes, and fine chickens are beginning to make their appearance in his village.

Saw Roger's sister was known by several on the field. The risk of this apathy of despair was overcome, to the extent that the Karens expected these young men to be doctors and were intensely interested in using the bored-hole apparatus as a well-borer which latter proved unsuccessful. Unfortunately many of the Shan villages were preparing for the Water Festival and were disinterested even in the lectures.

One Shan village, named Namme-kon, found the villagers anxious and eager to have the hole put down in every yard when they learned that it would help to keep down the fly

nuisance. Loikaw showed a fair interest in the programme. The Political Officer is interested in keeping the apparatus at Loikaw permanently but is feeling discouraged at the apathy of the Officials of the State of Kantarawaddi.

The pastors and some others were eager to receive a set each of the free tracts and books from the A. B. M. Press. The Buddhist Public Health Inspector surprised us by asking for a set for his own perusal. It is good to see love of God and love of ones' fellowmen so closely linked in practical service.

J. L. Raney.



A Kengtung Journey

The editor has asked me to contribute again to the pages of the NEWS, and as my recent tours have taken me through a good deal of Baptist territory I will jot down some of my impressions and experiences.

This hot season Kengtung State was my objective, a state full of interest to all who dabble in tribal and linguistic relationships. And for me there was the added interest of a request that the Bible Society should publish a gospel in the Hkun language.

Hkun is the variety of the Tai or Shan language spoken by the Shans of the Kengtung State. In its spoken form it is, in broad outline, the same as the Shan language spoken in the rest of the Shan States. But its written character more nearly resembles the script of the Yun language of Northern Siam. The publication of the scriptures in the Hkun script would make the gospel available to the people of Kengtung, many of whom can read, for the Tai people are Buddhists. It has been computed that in Kengtung State four out of every five boys attend the monastic schools; and four out of every five of those who attend learn to read.

The tour began at Mongling, a small Shan town in the southern

corner of the state. I had left my car there a few days previously with a broken rear spring, and had travelled south by bus to spend a few days in Siam. On my return the Rev. R. B. Buker was waiting for me at Mongling, and together we set out on a 120-mile tramp. Shans carried our kit in 40 lb. loads — 20 lb. in each of two baskets slung from a bamboo pole. Our camping places were varied. We slept in Shan houses, Buddhist temples, Roman Catholic churches and roadside shelters.

Buddhism in Kengtung resembles that of Siam in having few pagodas. But connected with each monastery there is a temple similar to the Siamese "wat." It is quite in order for travellers to use these temples as lodging places. The first time we camped in one we found part of it already occupied by a family who were migrating from China to Siam. We did not welcome their presence for our relations with China that day had not been too pleasant. In the morning when we halted for breakfast a Chinese mule caravan had disturbed us. We tried to sell gospels to the muleteers but they had no use for them. They were a villainous-looking crowd, probably bandits yesterday and bandits to-morrow, but to-day plying an honest trade. They had nothing of the courtesy or suaveness one somehow expects from the Chinese. They were not even ordinarily polite, and lit their fire so that its smoke blew directly across our breakfast table. After that little unpleasantness we did not relish the idea of having to share our bedroom too with Chinese! But a further scrutiny reassured us a little, for the leaders of the party in the temple were two benign old men with kindly eyes and shiny faces and long straggly wisps of beard, and they all seemed to be more shy than unfriendly.

They were Christians and that night we all had family prayer together in the temple. The Buddhist

monks themselves had had theirs in the adjoining monastery earlier in the evening. They did not seem to mind in the least our using their temple for Christian worship. On the side of the circle were the travellers from China; on the other side was our group of missionaries and carriers. The lanterns left the corners dark and threw monstrous shadows on the temple walls. They were low walls, low enough to step over, and whilst we were singing our first hymn, in Shan, there came into the circle of light the yellow robes of the Buddhist monks as they stepped over the wall to stand and stare. They accepted an invitation to join the circle, and as the prayers were being said (in Shan, therefore unintelligible to me) I could not help thinking of that other temple in which "the middle wall of partition" was broken down.

The period of our tour included Easter week-end. We pictured holiday-makers at home setting out on talking tours, and decided that none of them was faring better than we were. Our Easter Monday march took us through tropical forest, the kind which is always damp and where there is something sinister in the very luxuriance of the vegetation of trees and creepers, orchids and monster ferns. The leaves rustled and we stopped. A creature something like a badger ran across the path, and a few feet away where the rustling had been, a long python hung in lazy loops across the branches. Presently the path led down to a river, where myriads of butterflies had settled in solid masses of colour in the sand, sucking-up the moisture; and when we disturbed them the air was filled, as it were, with cream and purple snow.

We forded that river, waist deep through the torrent across its bed of slippery rocks. Then followed an encounter with leeches. They were the kind that lurk in damp grass and

leaves, and when the first traveller disturbs them they stand up on their tails and wave their heads around in circles waiting for "suckers." Salt is said to be effective in making them drop off. I had a theory that a lighted match would do the trick, and I had plenty of chances of testing it! If leeches are *pulled* off they leave a wound that bleeds for a long time. They have to be *persuaded* to come out voluntarily. Mr. Buker had a method quicker than either salt or matches. Two flicks with the forefinger! The first flick was on the leech's hinder end. That made it bring out its head to see what the trouble was, and another flick whilst it was thus temporarily disengaged definitely severed, for that time at least, its connection with humanity.

We were rewarded by arriving that evening at the bank of the river Mekong, one of Asia's mightiest rivers. For a day we travelled down its valley, with majesty and grandeur and restrained violence in all the scenery. Here a current of eight or ten knots; there a deep wide pool. And grotesquely stuck on a pinnacle of rock high above the waters was a giant tree that had been torn up by the roots and tossed there by some wanton flood. French Indo-China was on the far bank of the river, but we had no boat to take us there.

I must comment on what I saw of the Roman Catholics in Kengtung State. There are obvious complications when Roman Catholic and Protestant missions work side by side in the same area. But I would comment on some other aspects of their work which were to me a pleasant surprise.

If the father in charge of Mongling is at all typical, the Roman church has good reason to be proud of its missionaries. They serve with devotion and very few of them ever return to their homeland. The Mongling father has built, largely with his own hands, a church, a mission house, and

a convent, all of brick; and now he is hard at work on a hospital. I have mentioned how he gave me a night's lodging. His kindness did not end there, for when he knew the route that Mr. Buker and I were to take on our tour he suggested that we should use his churches as camping places. This we were several times very glad to do. It was the Mongling father who stored my car whilst we toured, and when we got back we found he had extended the roof of his shed by a couple of feet to protect the car from rain. And it was from him that I learned something of what the Roman Catholic church is doing to provide its people with religious literature in their own tongue. Their scripture translations are not exactly "without note or comment," but they have them. They publish in Shan, for instance, a life of Christ consisting of selections from the gospels, an abridged Old Testament, a catechism and a prayer book. They have reduced to writing the Kaw language, and produced in it a life of Christ and a prayer book. Parts of these prayer books are in Latin, but the scripture translations are all in the vernacular.

The Baptist Church too has reason to be proud of its missionaries in Kengtung State. Having lived with Rev. Raymond Buker for nearly three weeks in the intimacy of a jungle tour I feel competent to bear witness to his fine spirit and to the zeal and efficiency with which he works. There is an out-going quality in him which makes friends easily, and a journey with him through his "parish" is almost embarrassing in the number of halts for friendly greetings. It seemed to me as we toured that Shan country that there were signs of a big response soon to come.

Leprosy looms large in Kengtung state, and the Baptist mission is taking up the challenge which it offers. The need for leper work was glaringly

evident even to an uninitiated layman. In an 80 mile drive from Mongling to Kengtung we must have passed a score of lepers travelling on the road. On a short bus ride which I took I had a leper as fellow-passenger. Perhaps the most pathetic evidence of all was a hamlet of leper outcasts where there were horribly crippled victims of the disease.

We visited a new village, and the headman listened politely to a talk on leprosy and its treatment. But now there were no lepers in his village, he said. Yet his eyes were shifty as he said that, and presently he admitted to there being two. Within half-an-hour of leaving his house we met three lepers, only one of whom was counted in the two he had mentioned.

And so I could go on! They estimate that between 1% and 2% of the population is infected!

What is being done about it? A very great deal! In seven centres there are 350 in-patients and 100 out-patients receiving treatment. The lepers are taught self-help, and in the houses which they have built with the help of their relatives they live in communities where conditions closely resemble normal village life. And the cost per head is but a fraction of that incurred by the larger institutions in other parts of the province.

In tackling this problem the Buker Brothers are planning on a large scale. They would like to see leprosy brought under control throughout the state. And if they receive the official and financial backing they deserve they will go a long way towards their goal.

When our walking tour was ended a sudden storm brought mighty trees crashing down across the motor road to Kengtung. We filled in three days of waiting by visiting a Kaw village, where Dr. Telford was camping in the church, working on the preparation of a Kaw hymn-book—the first Protestant book in the Kaw language. Later we visited his station

Pangwai, where we ate generously Mrs. Telford's strawberries.

Mr. and Mrs. Vincent Young were Kengtung, and told of distress and persecution among the Christians in their field across the Yunnan border. From them I got another "lost book" story to add to my collection, the version which the Lahus tell.

Towards the end of April I left Kengtung and drove westwards along the Burma road, carved out of mighty mountains. My new rear spring had been fitted, but cheaper petrol from Yiam proved false economy and gave me carburettor trouble. That delayed me so that at dusk I was seven miles from a bungalow, and my lights were out of order! And it isn't from choice that anyone drives seven miles on *that* kind of road by the light of an electric torch!

Mr. Heptonstall had kindly arranged a Bible Sunday at Taunggyi and Mrs. Heptonstall gave me hospitality. I visited the school too, and kept an appointment with Raymond Buker, Junior. I don't think he will mind if I tell the story, of how we went for a walk each with a teaspoon and a tin of condensed milk! We had both often longed to be let loose on a whole tinful! The first half was good, but when we had both got two-thirds of the way down our tins, a little voice said: "I guess we've just about had enough. It's kind of sweet, isn't it!" And having the courage of our convictions, we had the courage to stop.

H. C. Willans.



A New Mission

On April 19, 1936, The First Baptist Kaw Church, of the Burma Mission was dedicated to God and His service. This church is to the south-east of our field, in Mung Lin district. This Christian Kaw community consists of about forty mem-

bers and they constitute a very happy and hopeful Christian church.

I recall the day when I visited this village for the first time about eight years. There were no Christians but before our visit was over I got the permission of the Headman to send a preacher to live on a site outside the village bounds. Only Kaws or those accepting Kaw customs are permitted to live within a Kaw village. I sent a Bassein Karen and his wife there, built a house for them and there they have lived for the past eight years, preaching the Gospel by Christian living. It took the first few years of their residence to win the friendship and confidence of those very shy and superstitious Kaws. During the last four years there have been yearly additions to the church and the end is not yet. This year they had grown sufficiently strong to build a fine new chapel, built with their own hands with no expense to the Mission. This is the first Kaw church in our Burma Mission.

The Karen teacher has translated one hundred Kaw hymns. We have typed the hymns on stencils and thus before *long* the Kaws will have a mimeographed hymn book in their own language—their first book. The Lahus are good singers and they have often inspired me with their singing but I must say that our Christian Kaws delightfully surprised me with their enthusiastically rendered songs. There is a large number of young married men and women in this Kaw church and they seem to have entered the Christian experience with a keen appreciation as to the meaning of Christian freedom.

Mr. Willans of the Bible Society and Raymond Buker visited us in the Kaw village and they, too, were delighted to see this demonstration of the transforming power of the Gospel, in the lives of this new Christian Church.

J. H. Telford.

Kutkai News

We feel that the readers of the NEWS would be interested in our experience of last Sunday. For some months we have known that in the village of Nam Ma, about twelve miles to the west of Kutkai, a chapel was being erected. They brought some money asking us to buy cement for them to make the pillars for the posts. Then they asked for the loan of a plane and a saw. One of the pupils of the Bible Training School goes to this village every week-end, and it was a real temptation for him not to fulfill his promise to Mrs. H. W. Smith to go with her as cook during the month of April, as he seemed so necessary to help on the work in the village, especially as some of the children had developed a desire to learn to read. But he had to earn some money with which to pay his board at the Bible School during this present year. From all these things we knew that the whole village was entering into this project of erecting and preparing for this place of worship in their own village.

We went early Sunday morning on the 17th of May, with our guests Dr. and Mrs. Chaney, to the village. We walked the last two miles along the foot of one quite high rocky mountain. The Bible School pupil had climbed to the very top of this mountain and put up a long pole with a flag tied to it. At the entrance to the village we found the Christians lined up and we all shook hands with each one of them. Over the entrance they had erected a small arch and tied orchids to it. We of course exclaimed at these, but our exclamations grew in volume as we found orchids of many varieties tied to the door and window frames. They had erected a frail arch over the table used as pulpit and the orchids tied to it made the most exquisite and dainty setting for the front of the chapel. The children had gone into the forest

at the request of Shadan Naw, the Bible School pupil, and gathered them for this purpose. After breakfast which Shadan Naw had cooked for us, the people came to the meeting. Two hundred people crowded into the room, while many others stood just outside the window on the little verandah. The people had come from ten villages in this vicinity served by two Bible School pupils. Dr. Chaney preached and Mr. Geis gave the talk at the Lord's Supper. There was a choir and they sang in Kachin, Karen and English. Of course they did not know the meaning of the words of the latter two but it amused us very much to hear the most precise pronunciation of "London Bridges Falling Down" at this dedicatory service.

After the sermon twenty-three candidates for baptism were examined, and nineteen accepted. Then we all walked down to a most refreshingly cool and shady spot, where the baptism took place. One of the elders received them into the church, and then we all celebrated the Lord's Supper. By that time we were much better acquainted and the Christian fellowship was felt by all. It is wonderful to be in this work and to get the encouragement of seeing men and women begin this new life in Christ Jesus.

The financial statement read at the end of the service showed that they had collected Rs. 78 of which they had spent Rs. 68 thus far. The rest of the money is to buy hinges for doors and windows and a small gift to the leading carpenter. Such a building could not have been erected of course without much free labor on the part of the Christian Kachins in the village.

During the services a gentle rain began to fall, and we were a bit fearful of what might happen to the mud road over which we had to travel back. But the road was mostly on the level, with very few sharp curves

and Dr. Chaney proved himself a very good driver even of this bus which had been loaned to us by the Assistant Superintendent, so we arrived home, wet in spots, but in good spirits and glad to have seen the work of the Lord in these backward parts of Burma.

We have enjoyed the companionship of Dr. and Mrs. Chaney during our stay. They have discovered that Kutkai has the most wonderful air, the most wonderful view right from our verandah, and, for the more ambitious, a grand view from the mountain in our back yard. Dr. Chaney plays golf every morning in the rifle range, just outside our compound, and for his convenience the Kutkai cattle are keeping the grass short.

The Geises.



An Ideal Vacation

This is the first hot season since I have been your Secretary that I have settled down in one place to take a vacation. Hot seasons have offered me the special opportunity for visiting stations far afield. But it was part of Mrs. Chaney's wise foresight to plan a real vacation for me and the invitation from the Geises met the need perfectly. It was a hot Rangoon which we left the last day of April. The next morning found us for twenty minutes (while the train stopped at Maymyo) a part of the summer colony of A. B. M. Missionaries there, who had turned out in *masse* to greet us and to present us with a gorgeous May Basket. It was the size of a bushel basket and was sensibly filled with flowers and what wonderful flowers in hue and variety! Underneath lay hidden a very substantial "breakfast" and many delightful surprises. The whole occurrence made one of the happiest surprises we have experienced for many years. That night we spent

with the Youngs at Lashio in their renovated "Baker House" which Mrs. Chaney has named "La-Wa Castle."

I am exceedingly grateful for this month at Kutkai. There is a jolly little house just off the road where few pass by and if you ever get an invitation to spend a part of a hot season here, don't fail to avail yourself of it. There is a cordial welcome, good fellowship and good things to eat inside, and a restful quiet among beautiful hills far away from business and callers. The weather is bracing and never hot or humid. What a place in which to live and work!

The Bible School on the side of the hill is like a gem in a beautiful setting, surrounded as it is by gardens and hills. The green roofs fairly call to the passerby on the main road, it all looks so inviting. It is a busy place too and moves by the clock from early dawn till the evening meal, for this is a school compound and the school is in session. It must also be the fountain of eternal youth for the oldest person on the hill moves at the highest speed. One day I undertook to follow him from morning till night and for the first two hours in the garden I borrowed a pair of his old shoes, not anticipating what a trap I was putting my feet into, for the moment I got out of doors those shoes started on a dog trot from one end of the compound to the other uphill and down dale. By the end of the work hour I was glad to get into my own slower moving brogans.

The rains have not interfered but one day with my recreation period on the "golf links" which consist of a Rifle Range of over 800 yards, and an adjacent meadow with a few bushes and grass between the two. The cattle keep the whole well mowed. The Rifle Range has five sets of bunkers and some pits to cross. The meadow is bordered by a

creek and thick bushes on two sides. The straight-away in the Rifle Range is from 50 to 75 yards wide with bushes and thick fern brakes on either side. Thus in all there are plenty of hazards and places to lose the balls if you do not drive straight. Pegs have made a fair substitute for "holes" and putting sticks are superfluous. I have temporarily lost fifteen balls, but the caddies have after hours found a dozen, so up to date three are permanently lost. This will be of great advantage to my successors for by next year the bushes will be bearing the new fruit of golf balls. Mrs. Chaney has also become quite an enthusiastic punisher of golf balls. We have had great fun together and shall regret putting the sticks away to rust in a closet for another year.

During the month we made a trip to Namkham with the Geises, who went to open the school and help begin the new year. This gave me the opportunity to go along and renew my acquaintance with the Kachin and Shan work centered there. Dr. Krasu and his good wife Dr. Phyllis were both so busy that I had hardly any visit with them. Dr. Krasu was called away to treat a Sawbwa 100 miles over the China border, and Dr. Phyllis was left in charge of the Hospital and local work. What a splendid team they are for the work there.

We also made one Sunday trip to Nama Village, some twelve miles distant, where were gathered some 250 or more people from the surrounding villages, most of whom were from Christian homes. It was "A day the Lord had made" and we were truly glad in it and rejoiced in what we witnessed. On our arrival the Kachin breakfast was ready for us, and then followed the morning service at which I had the privilege of speaking to the assembled group. The Chapel was new and the services of the day dedicated it. It was festooned from one end to the other with

orchids which in New York would have brought hundreds of dollars. After the service twenty-three candidates for baptism were examined of whom nineteen were approved. One of those not approved was a Chief who has not yet entirely shed his liquor habits. It was my privilege to administer baptism to this group of men and women. The baptismal service was followed by the Lord's supper administered by Mr. Geis and the elders, of which over 100 partook. It truly was a red letter day long to be remembered by all of us.

I have really done only one major piece of work while here, but I will not burden you with it, it will go to the R. C. After having visited all the Kachin Stations this year beside several of the most important outstations, it was a most opportune time to make a review of all the Kachin work in one report. By the way, are you aware that when the bridge is completed at Namkham over the Shweli River, and when the forty miles of uncompleted road is finished between Bhamo and Myitkyina, it will be possible to motor for over 1000 miles from Rangoon to Sumprabum 135 miles north of Myitkyina? Also this trunk line gives direct connection between all the Kachin Stations and outstations including Lashio, Kutkai, Namkham, Bhamo, Myitkyina and Sumprabum.

This Namkham field has had a growth of 859 per cent in the past fifteen years. That is the finest record of all forty-three Stations compared, with regard to proportional increase. But as to the actual recorded number of increase over this same period the following is the order of the six highest, — Bassein, Pwo Karen, Rangoon Sgaw Karen, Moulmein Sgaw Karen, Bhamo Kachin, Tavoy Sgaw Karen, Namkham Kachin. Is it not most suggestive that in such a comparison of all our Mission Stations, two out of three of the Kachin

tations should be among the highest six in all the Mission? Myitkyina ranks 10th which is so a high rank. This is only one of many interesting facts that have come to light. It will pay every station missionary to make a careful study at least of his own station statistics as recorded in the last Conference minutes; you will find some most encouraging facts, and perhaps some exhortations also.

This review has brought out very clearly the need of a Bible Training School for the Kachins, especially at this time of their development. The proportion of increase of Christians is outstripping by far the increase of ordained men or workers. The Mission is most fortunate in having a Mr. and Mrs. Geis to open and establish this school on a proper basis. They have done a splendid work here. The Kachin students are also fortunate in having these years of instruction and personal contact with two such enthusiastic missionary personalities, as Mr. and Mrs. Geis.

Yesterday was our last Sunday here. Every other Sunday the Kachins from the Christian Kachin villages within ten to twelve miles of here come in to the service, which is followed by the Lord's Supper. Usually there are candidates for baptism also. Last year 140 were baptized in connection with these special Sunday services. I was asked to address the service yesterday, which was followed by the examination of twenty-seven candidates for baptism, all of whom were accepted. These also I was privileged to baptize in the creek behind the Chapel. This service was followed by the Lord's Supper administered by Mr. Geis. No wonder Kachin missionaries are enthusiastic, what a fruitful corner of the Lord's Vineyard it is!

F. S.

Toungoo

April and May have been months of moving about for us. The first ten days were spent at Taunggyi attending the Bible Assembly after which we made a trip to the Mawchi Mines accompanying Dr. Andrus and some college students whom he wished to introduce to this tremendous industry. Do we realize that it is the largest wolfram mine in the world putting out yearly one-quarter of the world's supply? As for tin it is the third largest tin mine in the world with a very good quality, so that at present writing it is the most lucrative business in Burma? For further particulars apply to Dr. Andrus.

While we were interested in the mines, the special reason for our going was the fact that it is a big Karen centre, now lying in our "diocese." On Sunday our party was distributed among four village churches and on Tuesday following we had a conference with over 100 Christians from surrounding villages so we felt the trip was well worthwhile.

The following week we came down country into the heat and sailed for Calcutta to take in a House Party which met for four days the last of April. It was the first religious conference we had ever attended out here where missionaries and padres were in the minority and the leadership was taken by laymen, business men, Government officials, two Railway officials, and an enthusiastic young tea-planter from Assam. It was inspiring to see men of this type gathering together to discuss how they might bring Christ to India, as well as how they themselves might lead really God-guided lives. Think what it will mean when such men, instead of hindering the work of the Kingdom, as has so often been the case in the past, are co-operating

with Christian workers for the winning of India to Christ.

After the heat of Calcutta in April we were glad to run up to the hills and cool off in Darjeeling for ten days. We stopped at Mt. Hermon and had a delightful time with the missionaries there, meeting some of our own Board from Assam and Bengal-Orissa as well as many others. Fortune was with us and although there was mist and rain much of the time, we had fine views of the snows four mornings and shall never forget the grandeur and beauty of those mountains.

Now we are at home in our new home and school has opened with a good attendance lacking only four of 300—and there are still more to come. This school business is new to us—we have been out of it for fifteen years—but it means a great opportunity and the sight of all these children and young people stirs one's heart tremendously. When you pass through Toungoo, drop in and see us.

Emma W. Marshall.



Mongnai

With Ohn Shwe's death we have had to shoulder much that he was carrying for us. While I took hold of Ah Pon's work in Taunggyi, he came here for a while. On the 22nd a telegram summoned me as he was acutely ill. He is still in bed, and though very much better, is not yet well. When he is, he returns to Taunggyi, while we fill the gap here. It means pretty hard work, which I would gladly hand over to a younger man, but the loyal co-operation of our comrades is a great joy. A man in medical School who we hope will graduate in September writes, "I can never forget all you have done" and that if a better man can be found, he is willing to stand aside or, if he is needed, to come and give himself to do his best. Ma Kyi Pyu, though

offered one or two places, wants to stay here and help on the work. The pastor, though invited to another church, elects to stay here. Two candidates are asking for baptism and there is fine interest in an outside village. The State midwife, one of our girls, is one in heart and outlook with us. The School building has the roof on and most of the floor laid both upper and lower, with the most of the siding planed, so that six weeks or two months should finish it, meanwhile in anticipation the school has risen from about 100 to 140 odd.

In the bazaar meeting on Sunday the pastor started asking different ones, whether in their lives they had peace. They answered frankly saying sometimes they had and sometimes they had not. Then he went on saying he would ask them another question. "Seeing we have to die, does the thought of death bring peace?" Most said no but in the simple honest way that often astonishes one in a Shan, one man said, "Still more does that thought bring me no peace" and of course it led on to a talk on what Christ promised and could do. Is there any one who can doubt that for such meeting of heart with heart it is impossible that there will be no results?

A. H. Henderson



That which our Master gives us to do is always the grandest work one can find. No work would seem hard if he were doing conscientiously for our Master.

J. R. Miller



Sailed

On the S. S. Kaula, from Moulmein
May 29th, Miss Mildred Mosier.



Will all those who had Daily Vacation Bible Schools in their fields please send reports as soon as ever possible, by June 20th at the latest? I can supply blanks on application.

H. K. Smith

At the Cross Roads

Harijan Conference:—What may prove to be the more important and far-reaching religious Conference of the past thousand years, was held at Lucknow on the 22nd, 23rd and 24th of May, under the Chairmanship of Dr. Ambedkar, (the accepted leader of the fifty to sixty millions of the out-castes of Hinduism), a large influential committee, representative of that vast multitude, met to if possible decide whether to enter Mohammedanism or Christianity, or other non-Hindu faith! Bishop Azariah and Rev. J. Subham spoke on behalf of the Lord Jesus Christ and Christianity. Other speakers set forth the nature of their respective systems of belief.

Some of us have been praying daily, with soul fervour, that the outcome of this most unique conference in the annals of India may be the enthronement of Jesus Christ in the hearts and homes of those "untouchables" who number four times the population of Burma! How our hearts ache for them! How we long with inexpressible yearning for their salvation! "Look unto Me and ye have saved all the ends of the earth, for I am God and beside Me there is no Saviour." "How shall they hear without a preacher?" "How shall they preach except they be sent?"

Rest-House:—April and May were months of happy and profitable fellowships at the Maymyo Rest House. A goodly number of missionaries, of our own and other Societies—including four ladies of the Canadian Baptist Mission in South India, found in this "Home away from home" the leisure, quiet and congenial surroundings which they sought. I feel confident that all the guests greatly appreciated Miss Long's untiring efforts for their comfort and would like me to make this statement. The writer was cheered

by the presence of these friends from other stations, at our Sunday and mid-week services, and is grateful to Brethren Rogers, Latta, Parish, Phelps and Cady, for the assistance they rendered him.

Baptisms:—On Easter Sunday April 12th three believers at the Burmese service, six at the Indian service, and seven at the English service confessed their Lord and Saviour in Baptism. In these days of increasing modernism our say, fifty thousand Baptist Churches, in fifty countries, (the spiritual homes of twelve million communicant-members) keeps prominently before their congregations—by means of this symbolic ordinance—the transcendent doctrine of the atoning death and resurrection of Jesus Christ. 1 Cor. 15: 3-4; Romans 6: 3-4. Acts 8: 30-39.

Christian Endeavour:—The growth of this Society of young people, in numbers, scripture knowledge, and the gifts of leaderships, is increasingly evident. The pageant they gave at Easter was original, impressive, and educative. Ernest Grigg.



Vacation Time

I reported that as a result of our work at Kelinseit in the D. V. B. S. we had baptized two converts. The work was followed up and we have had three more baptisms there. They also have gone ahead with the building of a school and want a teacher there. Since the timber has to be taken from the nearby forest and the headman is hostile to the work the forest ranger seized the posts which had been cut and tried to make a case of it, but I saw the D. C. F. and he looked the matter up and found that each Landowner in the village who was living there when the forest was put in reserve was given the privilege of cutting two house posts a year and so the matter was dropped.

We had a most delightful hot season in Maymyo. Who would not with such fine neighbors as the Lattas, the Parishes and Phelps running in every day or two for a chat, to say nothing of the others who dropped in from time to time. We were in Miss Craft's little cottage and it was very comfy and snug with not too much to do to keep it in shape. Then we took our breakfasts at the Rest House and had good company there. Once we went out in the grove and baked griddle cakes for chota haziri and had a merry crowd. Sausages helped them to taste good also. Once we went with friends down to the Aniskan Scout Camp for tea and once the crowd from the Rest House went down for breakfast. Twice we went out to the lake for high teas which took the place of a dinner and all seemed to enjoy themselves.

The Rest House was about the fullest I have ever seen it. We had people from other missions so that our horizon was delightfully broadened. There was one American Methodist. Four missionaries of the Bible Church Missionary Society were with us for a good deal of the time. One lady from Moulmein, sister of an S. P. G. missionary stayed through most of the season and four ladies from the Canadian Baptist Mission in India came to enliven the crowd and did a good job of it, one a doctor and another a nurse kept us from thinking of getting sick. Eighteen of our own missionaries helped to swell the numbers, besides two or three who ran in for a day or two. Finally just at the close of the season another lady from the B. C. M. S. came in with her three children, so that from the first to the last a merry crowd filled the large Rest House to its limit driving Miss Parrott from pillar to post or cubby hole to borrowed home till she must have longed with a great longing for the little home she is building to be finished.

Cars were also well represented there this year. Six families drove up in their cars. Rather one was not a family, but an unattached lady but the rest were well attached and she was attractive at least. We were lucky in getting away before the rains caught us. As it was we had to pass through one stream as there were about thirteen bridges out and one stream did not have adequate provision for crossing. We got through, but our carburetor sputtered a little after we had got up the bank, while some others, we heard had to stop and dry out their carburetors before they could go on. Almost as soon as we got down the rains began to try to make up for their consideration up to that time. Now we are having very heavy rains and some of the time almost constantly all day.

School has opened about the same as last year. We are hoping for a better year in fact and the outlook seems hopeful. Likely we shall have to have two classes in Fifth Standard.

Lewis B. Rogers



Miss Whitehead

When we came to Burma in 1904 Miss Whitehead and Miss Hughes were in charge of Morton Lane. Our friendship with them dates from that time. As I think of Miss Whitehead, the past few years fall away, and I see her as a stately white-haired woman, maintaining a dignified atmosphere in the school as well as in her home. She was sincere almost to the point of brusqueness sometimes, but one felt the kindly sympathetic, loyal spirit behind everything she said or did. She was a friend upon whom we relied in our young, green days in Moulmein and she remained our true friend always.

It was always a privilege to be in her home. Its beauty and orderliness

sted one, while the hospitality and friendliness that reigned there made the guest feel at home.

Others will write of her great work in building up Morton Lane school and her impress on hundreds of Burmese girls who came under her influence. She was one of the "Old Guard" who helped to lay, well and truly, the foundation of our mission. How few of those who were the leaders then, are now left! I wish to pay tribute to her as a friend, whose life has meant a great deal to me. Moulmein missionaries have always been bound together in close unity. We were fortunate to be placed in this delightful fellowship during our first and second terms. Miss Whitehead, during her long residence there, was one, among others, who helped to carry on this tradition of working together in the bonds of peace.

W. E. Wiatt.



Moulmein

On the S. S. "Kuala" from Moulmein to Penang. 29th May.

I am just now discovering what a beautiful coastline Burma has! Some say the scenery near Mergui rivals that of the Inland Sea of Japan which I've seen three times and expect to see again soon, so that I can make a close comparison, and not trust to memory.

To leave Moulmein and Burma after twenty and a half years is like having a big molar extracted. It hurts down deep. But His grace was sufficient for the strain of packing and goodbyes. The invisible word of love (myittakyo) is stretching out behind this steamer and becoming longer every hour but nothing can break it.

Blest be the tie that binds
Our hearts in Christsian love."

"Before me lies an unknown sea,
The past I leave behind;
Strong waves are foaming at the
prow,

The sail bends to the wind.
Sometime, I know not when or how,
All things will be revealed,—
And until Then content am I
To sail with orders sealed."

— Anon.



Vacation Bible Schools

I was under the impression that the News took a vacation for the month of April, but it was as good number as usual. We enjoyed ours at Maymyo with old friends and new, and enjoyed most of it except when we were laid up in bed for a day or two. We got some kick out of even the rain as we came down, although it looked for a little while as if we were stuck. It was just a kind Providence's way of cooling the air for us.

When we left for a little rest in the hills, the first in three years, we left four teams at work in four different villages in Daily Vacation Bible Schools with plans for eight more. They seemed to be glad to take the responsibility and we were glad to give it to them. We knew they were equal to the job and wanted to demonstrate it to them. They surprised themselves and us too. The schools were just as good as the ones we helped them with and the responsibilities developed them more. Six of the schools were in the Zigon field and Daw Wa Nu, the treasurer of the Tharrawaddy-Prome Woman's Society, visited and encouraged the different teams once or twice. The pastor from Thonze, Saya U Kan Gyi, visited them week after week, leaving Monday and getting back on Friday or Saturday. The prayers of the church was one of the reasons for their success, and I am sure it helped the church as much as it did the work.

When we came to sum it all up, we found we had had just the same number of schools that we had last year, but most of them were run a week longer. Last year we had twenty-eight baptisms. This year we have had over twenty, and the Zigon church yet to be heard from.

Two boys are going to the Seminary and two girls are going to the Bible School. Give your young people Christian Work to do, and the Lord may call them into his vineyard for their life work.

Three of the four boys from this field who graduated from the Seminary this year have done good work in these Daily Vacation Bible Schools. The other one has been doing good work on the Toungoo Field. If any one has work for any of them they will be glad to go anywhere. It is not that we have no work for them, but we have no money to support them.

Last year the cost of one school outside of the salaries of some of the helpers, which would have to be paid anyway, was a little over Rs. 14/. This year because we ran them a week longer they cost about Rs. 20/, or seven dollars. I know of no way of spending money on the foreign field with more and better results. Folks are led into the Kingdom and workers are led into Kingdom work.

J. T. Latta.

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Something New in a Bible Assembly

A recent letter from U San Baw, indicates a new way for our Bible Assembly Work. A Bible Assembly in every Association should be our slogan. This will bring the privilege of a Bible Assembly to the underprivileged and reach ten times the people at one-tenth the cost. One or two delegates can bring back but little, and that little will not reach thirty-two churches as the one in the Tharrawaddy Karen Association did.

I believe that this is the third year for this Assembly. It is held at a village situated on the bank of the Irrawaddy River a few miles north of Henzada on the opposite bank, of course. There is a good river beach there where they swim and row. The pastor of the church is a Burman, reared and trained in the Karen School and Seminary, and speaks Karen like a Karen and I suppose thinks and dreams in it.

They have brought the Assembly to the people instead of trying to bring the people to the Assembly. It looks to me like a Bible Assembly 100% efficient.

This quotation is given with the permission of Saya U San Baw. I am sure he will be willing to give anyone who is interested further information as to how to set one up.

"I am so glad that you did get up to a cooler place this hot weather. It is really hot here now, in our downstairs its 101° or a little over.

Our Annual C. E. (Bible) Assembly is over and it was the largest one we had this year. We enrolled 111 from thirty-two churches and our daily attendance averaged seventy-eight. The following books were taught: Pilgrim's Progress by two teachers; "The Christian Sabbath" by Cross, by a teacher; "Where Baptist Beliefs Differ" by Harris, by a teacher; and "The Life of Luther," by a teacher. In the morning after exercises, two lady teachers taught paper flower making and how to cut different patterns of dresses, and we had a very successful time. We spent too much money to send delegates to Mayo myo Bible Assembly and we plan not to send any more."

J. T. Latta

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Died

At Taunggyi, on May 11th, Miss Agnes Whitehead.

BURMA MISSION DIRECTORY

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